

Minutes of the BICC General Membership Meeting held on Monday, April 3, 1972, at Vail Hall, N.J. Bell Telephone Co., 540 Broad Street, Newark, New Jersey.

PRESENT

Roland E. Stewart - Exec. Director
Joseph E. Partenheimer
Jules Losowick - Co-Chairman
Richard Proctor - Co-Chairman
Joseph Dencham
Evelyn Brown
George Wibeckan
Dennis McCarthy
Horace Hunt
John Clarkson
Ken Donaldson
Marilyn Askin
C.R. O'Connor
Jo Anne Polite
Ava Caldwell
James Benjamin
David Moorman
Robert T. Neff
Marlene Rinaldi
Joseph Rinaldi
Sylvester Hart, Jr.
Louise Epperson
Eugene Campbell
Leslie Rupprecht
G. Van Burk
Edwin Bess
Floyd Bishop
Alma Perry
Helen Mitchell
Adrea Bush
Y. Frederick
* Laurence Hann
Al Meyers
Norman Buchanan
Jack Frausko
* Gustav Henningburg
Joseph P. Earley
Dave Barrett
John Cervase
Connie Woodruff
Jane Cassidy
Frank Askin
Victor Hammond

BICC
BOCC
Western Electric-Newark
Minority Executive Matchmakers
Englehard Industries

Prudential Insurance Co.
Chamber of Commerce-Newark
MEM

Mutual Benefit Life Co.
Mutual Benefit Life Co.
American Jewish Congress
Rutgers
New Ark Student Federation
New Ark Student Federation
New Ark Student Federation
C.I.R.S.
U.S. Savings Bank

East Orange High School
Hart Realty
Hartland Hospital
Marcus Garvey School
Newark Public Library
N.J. State Employment Service
Banbergers-Newark
New Ark Student Federation
Welfare Rights Organization
Welfare Rights Organization
New Ark Student Federation
Sears - Newark
Board of Education - Newark
Consultant Firm
New Ark Student Federation

Urban Coalition
Congoleum Industries, Inc.
United Community Corp.
Board of Education - Newark
ILFNU
N.J. Bell Telephone Co.
Rutgers

The meeting was called to order at 6:20 P.M. by Co-Chairman Richard Proctor with self introduction by all present. First on the agenda were committee reports.

EDUCATION COMMITTEE:

Mr. Campbell reporting for the committee, informed the membership that his committee's trying to fund a program similar to the World of Manufacturing & Construction, called the World of Finance. The BICC committee met with people from the N.J. Department of Education who are studying a proposal for this World of Finance project and hopefully an answer will be given to the committee by May 21, 1972. On another proposal, the World of Transportation, the Superintendent of Newark Schools, Mr. Franklin Titus, is attempting to meet with members of the Port of New York Authority to tie in transportation in the Newark area schools.

TASK FORCE COMMITTEE:

Mr. Losowick reported that the Task Force's main objective is to visit with BICC Companies and gather employment data from them to help them with their Affirmative Action Programs.

There were no stipulations made where this was a move against white students. No one said they would be opposed to any other group wanting to place their flag where their students are. I think that everybody should have knowledge of their own cultural heritage. The resolution itself made no stipulation as far as replacing of the American flag, or burning the American flag, or doing away with the American flag. This was just a move to make black students more aware of their own cultural heritage.

The Black Liberation Flag was once the flag that flew over the kingdom of Ghana and Ghana was an African Kingdom in West Africa. It was one of the most powerful early states in Africa and had a high level of political organization. The people of Ghana were peaceful people and their kingdom eventually fell as a result of being conquered by barbarian Arab tribes who came in around the 11th. Century. It was reintroduced to this country by Marcus Garvey as a banner of the United Negro Improvement Association; probably one of the most powerful black organizations this country has ever seen. It's said it had a membership of over 4,000 blacks.

The Black Liberation Flag does tell a story of cultural heritage and that was the only purpose and intent of the resolution. The colors of the flag are red, black and green. Red stands for the blood of black people which was not shed in vain, black for blacks; and green for youth and new ideas. The flag is a symbol of self determination, self reliance and self respect for black people.

After the resolution was passed, Mr. John Cervase filed an injunction which prevented the placing of the Black Liberation Flag in classrooms and after that, the Commissioner of Education, Mr. Carl Marburger, ruled on it and prohibited placing the flag in the manner that the resolution itself described saying that it was unconstitutional on the basis that it limited the educational opportunity of other students. At the end of Dr. Marburger's ruling, he also mentioned that he would not be opposed to the placing of any such symbolism in classrooms for educational purposes which was the intent of the resolution. Other people have gone to associate the flag with so called "black racism," with the Confederate flag, with Nazism and everything else except for what it is all about. The Confederate flag flew over a nation, that was truly treason in this country; a nation where some 75 million black people were in slavery.

Finally, I'd like to say to those who might have been upset by the Black Liberation Flag or the moving of black people to exercise self determination in the way that they see fit, it seems that no small wonder that the black people would move to develop a culture of our own since we have never been able to assimilate into the American way of life; the "so called" American way of life, and may I remind you that the American way of life was; and we are still living in America; under the most adverse conditions. I would like to say that housing is still the national scandal it was then; the schools are more tedious and turbulent; the rates of crime, unemployment, underemployment, disease, and heroin addiction is higher; welfare roles are larger, and with a few exceptions, the relations between people of color is just as hostile. With no small wonder that black folks would start to move (1) to recover their lost identity and (2) to develop a culture of their own that would reflect some type of self respect.

Gustav Henningsburg: The night the Board of Education passed the resolution on the Black Liberation Flag, I was in Denver.

Those people who are concerned with trying to entice businesses to come into Newark, N.J. can report with some accuracy that the passing of the Black Liberation Flag resolution was a negative factor in encouraging businesses to come. Because it the people of Newark, who are closer to the situation reacted as they did to the flag, it is reasonable to assume this and that's a fact. Some businesses who were considering to relocate into Newark, looked at that and looked at the reaction to it and basically said, "those folks are crazy and I'm not going there."

The extent of that economic impact is hard to measure, of course. A few people would articulate in writing that our board has decided not to come tonight because of the flag issue but I think the concern is more important to me is the hysteria with which the flag resolution was reacted to and it was hysteria. Make no mistake about it; it was a hysterical reaction on the part of the people who normally function very objective; rationally and thoughtfully about these things. And the legislature responded with a sense of hysteria; businessmen responded with a sense of hysteria and many very unfortunate things have been said.

Europe and other countries and fan mail. The point I would like to make is that, the resolution did have deep significance and this is the reason it received wide-spread publicity. But getting down to the reactions that I got from the fan mail, from the calls, from the press and the radio and various organizations, it was all opposed to the Black Liberation Flag flying in public classrooms. No body including myself, objected to a flag of this kind flying in a private meeting hall, someone's home or any non-public place. But that was not the issue. The issue was the flag was flying in a public classroom. Now we will know that the population of this city is composed of many ethnic & racial groups some estimates as high as 50% some as high as 70%. Let's assume there is only 25% to fly a symbol which is a symbol for one group, you have to fly a symbol for all groups so you get to a point where you would have 25 or 50 or 70 symbols flying in a classroom depending upon how many groups you have represented in a school system. This I think would be kind of ridiculous. Again, getting back to the significance of the flag, it has different significance for different people. I interpret it in one way and, incidentally, many people have agreed with me. I need not mention the so called white organizations that backed me up in my position but I will mention a few black organizations. The Urban League of Essex County sent a resolution into the newspaper and received front page publicity. It said the flag had no place in a public classroom. The Newark Human Rights Commission, which is composed of about 15-20 Commissioners most of whom are black and non-white: passed a resolution stating the flag had no place in a public classroom. The State Human Rights Commission did the same thing. Roy Wilkins who writes a syndicated column for a few newspapers across the country and appears almost daily in the Star-Ledger wrote a very, very pointed column on the flag. And he said the flag had no place in a public classroom and went on to say that the Board members who passed the resolution ought to vote their time and attention to more constructive things and forget about the flag. The New York Times, which is considered a extremely liberal newspaper, wrote an editorial item saying the flag had no place in a public classroom. The New York Daily News, which is considered a conservative newspaper, wrote an editorial on it and said the flag had no place in a public classroom. The Star-Ledger didn't write a editorial immediately. It waited about a week before it wrote it's editorial. They wanted to sound out public sentiment and finally the editorial of the Star-Ledger came out backing my position on the flag. I received clippings, everything I received seem to back up my position. Now I', willing to admit that most of these mailings came from white people, no doubt about it. But, I think, that when the Urban League comes out with a resolution of the kind it did; the Newark Human Rights Commission; the State Human Rights Commission and Roy Wilkins, I think that has some significance. Now, Mr. Mann brought out the fact that it's an innocent symbol to motivate black children to learn. I can think of a lot more important ways to motivate black children to learn instead of flying a red, black and green flag in a classroom. But it isn't an innocent symbol. Where it might be an innocent symbol to Mr. Mann, I do know it isn't an innocent symbol to some radical people who have a lot to say in the city, I know that to them it represents their idea of revolutionary America; their idea for revolutionary radical change. To me it represents a flag which has no place in a public classroom. The only flag that should be in a public classroom is the American flag; because if you permit other flags in the classrooms you must permit all.

Now, Mr. Heningsburg made a statement that the American flag represents racism to some people, represents oppression to some people, has no meaning to other people. This is why at public meetings when the pledge of allegiance is given or the Star Spangled Banner is sung, those who feel motivated to do so stand and sing and those who do not remain seated. The fact remains the State law ordains that the flag salute and the pledge of allegiance shall be conducted every day at the beginning of the school day and shall be conducted by the teacher; this is placed upon the teacher as a state law.

Now the decisional law of our country states that if a person has a conscientious objection to the American flag, he need not participate in the pledge nor sing the Star Spangled Banner, if he has a conscientious objection. Now a conscientious objection as I interpret it is not a political objection which one has against something which is a matter of conscience but not a matter of politics. If you happen to be a communist and I happen to be a non-communist, and the communist flag is flying at a public meeting, you the communist would salute it and I a non-communist would not salute it. However, if we are doing this because of political differences, then the conscientious objection does not apply and yet many people who do not salute the American flag do not salute it because of conscientious objection to the flag, but for political objections to the flag.

Some don't like the system because they claim it's racist; oppressive; it may be it probably is; so they refuse to salute the American flag and nobody can tell them to do so. But again, when you're dealing with children in a public classroom, the red-black- and green flag, or the Red Cross flag or any other flag has no place in that classroom. Now Mr. Hamm has not only referred to the flag as a symbol but he referred to it as a "Nationalist Flag" and so it is in my opinion. Now if it is a Nationalist flag, that's all the more reason why it should not fly in a public classroom of this city, state or country.

The flag as you know came into being many many years ago in a country in Africa known as Ghana. At that time it was a kingdom and it was the flag of that kingdom. Back in the 1919's and 1920's, Marcus Garvey adopted the flag as a symbol of his movement and his movement had some good aspects to it and I thought it had some bad aspects to it, and one of the bad aspects was that because the world population is predominantly black and non-white and because of this, there's a very small minority of white people who live in the world and yet the white people control the world economically, politically and socially. This is wrong, and therefore the blacks throughout the world should organize a revolution and take over the world from it's white oppressors and control it. This was the man's philosophy. This is one of the bad things that he did. This is what the Black Liberation Flag represented to Marcus Garvey and as time comes down thru the years to the present time, this has been adopted by radical groups, by revolutionary groups and to them it represents something to rally around. Now does it inspire black children to learn? I don't think so; I can think of many more symbols to inspire black children to learn. I could think of many more methods to inspire black children to learn. And I think that we're making a serious mistake as a Board of Education member, when we try to indoctrinate black children into believing only things that have a black significance are good for them and only these things can properly educate them and only these things can motivate them. I have a very simple philosophy, I own as much as America as Mr. Hamm does; as any black man in this room does. It's as much your country as it is my country; and I'm prepared to make this country a better place for all of us. I'm not going to tear it down; I'm not going to stop worshipping or respecting the American flag, and nobody can compel me to do so. There's no law in the books that says if John Cervase does not respect the American flag he is going to be charged with crime and sent to jail. I do this voluntarily; to me the American flag is a symbol of our country, a symbol of democracy, which has a lot of faults, which needs improvements, which has racism, which has oppression, which has all these things Mr. Hamm talked about. But with all of it, it's my country and I think that it is the best country in the world. I recall during World War II, I was in the Army. In those days the allies were on one side of the fence and the Germans and Italy were on the other side of the fence. I volunteered to go into the Army and was sent over to Italy and I had to shoot my own people, and I shot them. I defended my country. If I had to make a choice between America and Italy, I'd choose America first and Italy second. I have pride in my Italian background, but you see a lot of people in Newark today and other parts of the country have been misled into believing that they are Africans first, or Communist first or something else first. Then there's America second or no Americans at all and the minute we begin to try to start teaching our black kids in our school system that they are Americans first who should be proud of their African heritage, we're going to start making headway. The minute we keep agitating these kids and try to indoctrinate them, we're destroying the very education we're trying to instill in them.

To wind up what I'm trying to tell you is this, we're all Americans. We're here together. We can not have a separation of American flags. It's impossible and blacks themselves do not want it, except for a few radicals who are going all over the country shouting about it. But the masses of black people do not want it. They want to be Americans like all of us are. They want to work 8 hours a day. They want to eat 3 meals a day. They want a roof over their heads. They aspire to all of the things that you and I aspire to. And the minute we start worshipping that philosophy and forget about the philosophy of a separate nation, the minute we stop this kind of nonsense and remember that we are American citizens, the better off we're all going to be. I have a background on Civil Rights, I served for 10 years on the Board of Directors of the Urban League of Essex County. I attended national conventions. I met Whitney Young, and spoke with him. I believed in his philosophy. But of course a lot of radical blacks call him an "Uncle Tom." I believe in the philosophy of Roy Wilkins. A lot of radical blacks call him an "Uncle Tom" and even a few misguided blacks who are not radical, called him an "Uncle Tom" because they have been taught this.

If anybody tries to bring the races together in this country or city, they are called "Uncle Toms." If I had to make a choice between these people like Stokely Carmichael, Rap Brown, Leroy Jones and the rest of that crowd, I'll take the "Uncle Toms." I think most black people in this country will take the "Uncle Toms." It's the "Uncle Toms" who are going to bring blacks & whites in this country together and you had better believe that.

I just do hope that if you disagree with me, you would respect my right to say what I have said without calling me names and by the same token, I will do the same to you.

Eugene Campbell: I to received calls from across the country when this resolution came out knowing that Marcus Garvey School, formerly Robert Treat School, has the red, black and green flag in several of their classrooms. Quiet as it has been kept, the flags have been there for quite some time before we received all of this publicity, and notoriety about the Liberation flag. Now what we're going to debate is if the Liberation flag is going to help the child to read better or to do arithmetic better, to be a greater achiever. Now we can go on and on trying to find out if the flag can do such things, but I question, "Can the American flag help the child read better, can the pictures of George Washington, Thomas Jefferson, and a host of others that I have heard in telephone conversations from several people in this city who call my office questioning about the Liberation flag. As an educator, I think the child should experience many things, but I think that anyone who belongs to any specific cultural group should also deal into those areas that are inherited into their particular culture, such as, Mr. Cervase indicated. He is an Italian and you noticed that he began to give you names of different ethnic groups and he considers himself, an Italian first, he doesn't call himself an American-Italian, he calls himself an Italian-American and this goes right down the list with other people too. When we began to find out where people come from and where their allegiances is, it's very evident. To a child in a classroom, I can't see where a flag is detrimental and I do see that the flag is very positive. Just as Mr. Cervase, and I don't mean to be antagonistic about what you were saying Mr. Cervase, but you very neatly took out certain parts of the philosophy and work of Marcus Garvey and you said the flag represented all of those negative things. But the flag couldn't represent any of those good things that he did as far as your opinion is concerned. And then you mentioned about the American flag. Yes there is racism in this country, there is oppression in this country, there's this and that, negative things, but the flag does not represent those negative things. The flag represent those good things. Now you're talking out of both sides of your mouth. The flag represents negative things for Marcus Garvey, the red, black and green flag, but the American flag only the good things are represented. This is not fair to the child who has to be subjected to that type of thought.

We did not even go about putting up the flags when this came about because we were aware that certain things were going to happen. But a few flags were already there and in one telephone conversation, someone said to remove them. But I want you to understand something very clearly, not only did they tell me to remove the flag but they told me to remove pictures of people. Now this person has never visited Marcus Garvey School and to my knowledge, has never visited Robert Treat School. But they were telling me that the pictures that are around the building should be removed because they are negative images to the children. Now let's look at things very realistically. We all know the feelings of a Jew when he sees a picture of Hitler. Now if we were teaching truth in the classrooms, why shouldn't the child react when he sees a picture of Washington Jefferson or a picture of other people who were really racist as far as black people are concerned; because they were responsible for enslaving us. They did nothing about it. Now if we are to teach truth and we have a red, black, and green flag which is representative of those students, like 50% or more being black, what's negative about that in comparison to some of these other things we have to teach? We have to now pass some sort of law and order to have to teach black history to students. Why can't board members tell teachers we want to teach the truth? Why can't business people begin to really put some pressure on publishing companies and say "Let's print a text book, a history text book that tells the truth?" But when someone begins to say something or make a resolution about the Liberation flag, it becomes very negative. Personally, I don't see why we are here discussing a flag with two board members here and with the reading level of students for the past five years. The reading level for the 3rd. grade has been 2.2 and when we get to the 6th. grade, you can forget about it. The students have not achieved at all as far as the standardized test in reading

in almost five years, no improvement whatsoever and we're here talking about some flag. We have some very important issues that we should be talking about. Mr. Cervase has been a member of the board of education for quite some time and I have yet to hear any anger coming up over students not achieving. We are retreating instead of progressing. Mr. Henningburg stated that businesses are thinking about leaving Newark because of a flag. I can see it if businesses are saying we want to leave because the school system can not educate the students to come into the business. What type of mentality is that? The school system is in serious trouble educationally and you can not blame the problems on some flag. The board of education members will sit here and what appears to me is, as a person who works directly in the education system, see our students constantly get ripped off. They gladly accept unusual contracts from teachers. What type of accountability do we have from teachers? Do you realize every other Wednesday when I pass out those checks, no one will say, "Did you do your job?" And as soon as someone gets on someone's backs they will say "Look, take it easy, don't rock the boat. Why doesn't someone bring up some issues like that? The strike is over and we will have another one, comes January, 1973. Why don't some people begin to get together now and say we will have some real publicity about doing something positive for our children. I don't think anyone really cares. They'd rather spend so much time talking about the Black Liberation Flag. I'd like to know what's going to happen about the cafeteria. The wages of the people who work in the cafeteria, no one wants to talk about that.

As far as students are concerned, we have a very small flag in one classroom, which was a gift to the teacher by some students. There's a very large one in the library. Some students has the flag made for the librarian as a gift for her because they thought the library was so correct as far as they were concerned. Then you have other people who purchase flags and our them in their classrooms. For years we've had the flag and for years, I think, we've been trying to do something positive to make some positive changes. We did have our reading level at the school go up like a few months above the so-called city normal. No one is crying about that. The only thing they want to tell me is about the flag. I'm telling you right now, you're either a part of the problem or a part of the solution. If you have the mentality to start worrying about a flag in a classroom, and you do not address yourself to the more important pertinent issues, then, believe me, you are as lost as those who worry about running to a court room about a flag.

Dave Barrett: The people who have spoken so far, have said pretty much what I had wanted to say. I just want to give you some very general remarks: The very fact that the resolution which was introduced by Mr. Pann, could pass in the Board of Education the way it did, is just another manifestation of a growing consciousness among black people in the city of Newark. It reflects a certain sentiment that has been growing since at least 1965-1966, continue to manifest itself into other areas. I can recall myself back in 1967, there was a group of young men who called themselves "The United Brothers," which is an organization of the "Committee for Unified Newark." I was a member of that organization. In 1967 we were considered radical, extremist and separatist, because we said that we were going to have a black Mayor by 1970. Notwithstanding the different kinds of oppositions that came from some of the groups Mr. Cervase named. Some of the black groups, are benefiting from it right now because of the very fact that we do have a black Mayor in 1970. In 1968, we ran a slate of candidates who were selected by the first black convention at the West Kinney Jr. High School. All three of the candidates, if you can recall, did not win the council seats, but we did manage to mobilize more blacks in the city of Newark than there has ever been around elective politics. Then in 1969, we had a Black & Puerto Rican Convention and some of the people in this room were opposed to it and some participated and some just never did participate, saying it was an unwholesome thing to do. We selected a ticket headed by now Mayor Kenneth A. Gibson and after a long election in June, 1970, we won a Mayoral seat and three council seats: and there were those who opposed to that. There were those such as Imperiale who could not withstand the difference that he had with the then Mayor Adonizio, but somehow when it came to a choice between an allegedly corrupt Adonizio and a known honest Kenneth Gibson, they would forget the difference that they had when it came to white Adonizio and a black Gibson. There was no gap between Imperiale and Adonizio.

In 1971, we talked about having a National Black Convention, in 1972, we had the National Black Convention. There were those who said black people didn't need a black convention. There's a Democratic Convention, there's a Republican Convention and the American system has provided us with these things already and

you should try to address yourself to these structures which already exist rather than creating alternatives. Contrary to what some of the younger white Americans chose to do, they chose to destroy what already existed, rather than to create positive alternatives which the black people saw that it should do. We saw ourselves benefiting from the kind of disrupting things that many of us were engaged in and saw that everytime something like that would happen, we would always get the short end of the stick. And we saw as part of the path to our liberation that we had three alternatives to whatever that it was that existed which we saw did not address itself to our needs. This is the reason that we had to do all of the things we have done. In 1972, there are a lot of us saying we want a black Congressman coming out of Newark, East Orange, and Orange. I'm sure there will be those black people and the usual white group, who will say that is a negative thing.

There is a group with a P.O. Box in Bloomfield, New Jersey, who are saying that this is a racist thing for black people to want to have a black Congressman, I'm sure that by 1974-75, the things which are considered right now as being radical and extreme and racist, etc., by those who are opposed to any progress of the black community. They will find that by 1975-76, that what the black community is talking about now will be considered very mild.

We always believe that there have been some things and people who are perfect for their time and their contents and certainly what was sufficient for black people in Newark in 1968-1970, cannot continue to be sufficient for 1972.

One of the reasons that organizations come and go is that their usefulness is no longer needed for black people nor for the white people. A lot of the groups which Mr. Cervase called "Uncle Tom's" can no longer make their living off the white communities in black communities because their usefulness has outlived itself. A black person who serves in the white community at the expense of the black community finds that he is expendable when he can no longer do in the black community what he has been charged to do by his masters.

We just say generally that the flag issue is really just a small part of the growing sentiment, and consciousness of black people which is beginning to grow and continue. I think that in fact we can talk now about an African Liberation Day which will be held in Washington, D.C. May 27. In 1963 we were talking about a march on Washington for Civil Rights. I think we've shown a certain kind of raising of consciousness from the level of local, and Washington D.C., and Civil Rights to international implications and human rights. It's still a march and it's still black people doing it and, of course, there were those who were opposed to that. The saying now is that "To be attacked by the enemy is not a bad thing but a good thing. Because as long as the enemy is attacking you, you know that what you have been doing is correct."

The courts can block a resolution, it can block the implementation of the resolution, but because the resolution has been blocked or defeated does not mean that the consciousness which made the resolution possible, or the support for it, as a matter of fact, I think it's always has the contrary effect. Whenever there has been any kind of opposition to movements around issues, the support in the black community grows. We have found that a number of black people who know about what the Black Liberation Flag is or the Nationalist Flag is, has increased since the issues have come to the courts. And that's the way it always happens. Whenever there is a group which opposes something which they feel will be beneficial to the black community, there is always the opposite effect of what the opposing group wants it to have.

Question and Answers:

Mr. Lomowick stated that only one member of the panel said the flag should be flown for educational purposes, not at all times. He wanted to know the feelings of the other panel members.

Mr. Barrett: He feels that the flag should be flown whenever the people want it to be flown.

Mr. Campbell: If you really look into Commissioner Marburger's so called decision, in the matter of the flag, the flag could be flown in any classroom

at any time, as long as the teacher can show that they are using it for educational purposes. He feels that no one should be able to prevent a teacher from taking the flag and posting it in their room and telling them they can't use it.

Mr. Cervase: Mr. Harburger decided that the flag can be used for educational purposes; but a arithmetic teacher has no reason to have a flag in her classroom during a 3/4 hour period teaching arithmetic. Certainly a teacher who is teaching black history has a perfect right while they are teaching black history but as soon as the period is over, the flag should come down. If the teacher wants to use it as an educational tool, it's perfectly alright.

Mr. Henningburg: I think any discussion of the time factor about the flag is irrelevant. It would evoke a discussion among people of different perspectives about how long it should be flown.

The meeting adjourned at 8:10 P.M.

Respectively submitted,

Katherine Morton